19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

342 tains numerous cracks and apertures, and may be easily removed to allow a corpse to be carried out. Similar partitions divide the sleeping apartment from the rest of the family-room. (See p. 65.)

361 When we come upon such a village, we may find it surrounded
342 by a stockade, as in the case of those in the Tharrawaddy district, where protection is thus obtained from tigers and other animals of the jungle and also from human prowlers. The stockade is made of bamboo poles, re-inforced by four rows of sharp pickets woven in and out of the fence. (See pp. 55, 57.) The gate of the stockade is constructed of large bamboos suspended from a cross-piece, so that they knock against one another when any one enters. Thus, the [231] approach of a visitor is well announced. Once inside of the enclosure and past the multitude of yelping dogs which the villagers keep, the visitor comes to the ladder by which access is gained to the communal abode. The ladder, like everything else, is made of bamboo and has small loose rungs that can be easily removed. To an American it looks inverted, for it is narrow at the bottom and wide at the top. If the sun is high, heat is reflected from the burning hot bamboos. Mounting to the floor, one steps gingerly along, 342 352 354 415 fearing the round flooring may turn under him. The hollow bamboos resound, as each rubs and creaks against its fellows. The whole population seems to be peering out of their doors or peeping through the cracks. The visitor enters a doorway, without its door. The first thing in the room that strikes his attention is the fireplace ("hpa k' pu"), which is only a little way from the entrance. The intervening space is largely filled with water-joints, rice baskets, and various household utensils. This is called the water-joint place ("hti pu law"). The fireplace consists of four upright bamboos fastened in the floor beams below and reaching to the cross-beams above. On the floor a rough box-like enclosure is built around the bottoms of the poles and filled in with dirt and ashes. Three round stones, or more in case the family has two pots boiling at once, give support to the cooking vessels, while the fire underneath is fed with dry bamboo fuel. About three feet above the ashes there is a shelf made of bamboo splints with their hard surfaces downward to the fire. The soot deposit on the under side of this shelf prevents the flames from doing any damage. Pots, plates, and other utensils find their convenient resting-place upon the shelf. One or two other shelves above this serve as catch-alls for herbs, baskets, tin lamps, unused food, large knives ("dahs"), and almost anything else that finds its way into the house. A hole cut in each

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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of the two front poles of the fireplace a little way above the floor serves as a holder for the bamboo stick kept for stirring the cooking rice or other foods.

A smaller box of ashes in the center of the room supplies a fireplace for the warming of the family when the air is chilly of nights and mornings. It is then comfortable to sit about the fire, as one visits and tells stories.

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The Karen have little use for artificial light. They get up with the sun and go to bed with the chickens. Often the flaring light of the bamboo fuel in the fireplace serves for light, while they entertain visitors or do odd bits of belated work. When they need something more than this, they use a cup containing crude earth-oil (petroleum is found in large quantities in Upper Burma) with a wick sticking out, or they make torches from the resinous oil of the "xaw" *(Dipterocarpus)* tree. These enormous trees when tapped yield a good run of oil. After each run of sap they scorch the hole and get another run. The oil is mixed with bits of dry wood or punk and moulded into sticks about a cubit long and an inch in diameter by putting it into joints of small bamboo. When it has dried, it is wrapped in palm or pineapple leaves and tied up with bark fibre. When needed for use, one end is loosened and applied to the fireplace for lighting. It is then set on a rough stand fashioned out of wood, on which it rests in an oblique position and in this manner burns to the best advantage. Nowadays little tin lamps made by Burmese tinsmiths after the pattern of the old European lamps are in common use. These hold a cotton wick and give a little light and some smoke, as they have no chimneys.

A Torch with Its Stand

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Usually beyond the cooking place a small partition extends out about four feet from the wall, forming a little alcove and hiding from view the family sleeping-room. The latter is a small apartment not more than eight or ten feet each way and is supplied with either a few rush mats, such as the Burmans are in the habit

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a fishing or hunting expedition, however, or when some feast is held, the people gorge themselves with as many kinds of meat or fish as they can obtain. Larger fish and the flesh of animals are cut up and cleaned before cooking. No part of an animal is wasted. The intestines, when properly cleansed and prepared, are considered especially toothsome. The best-liked meats are pork and venison. Birds, pigeons, and ducks are also regarded as good eating. Small birds are often cooked without other preliminaries than a hasty

THE FIREPLACE IN A HILL KAREN HOUSE
The housewife is watching the pot boil. Signs of approaching civilization are apparent, such as the enamel plate and the kerosene oil tin.

plucking of the feathers. Meats are ordinarily cooked with the oil pressed from sesame seeds and flavored with condiments more or less in the manner of Indian curries. For this purpose a larger or smaller quantity of the following spices are used: tumeric, ginger, cloves, cardamon seeds, and cinnamon bark, besides tamarind, lime-juice, and the inevitable salt and chili. Fishermen and hunters like to roast small game, fish, or strips of meat from larger animals between splints of bamboo hung near or over a camp fire. The Polynesian way of baking such foods is often employed, the fish, flesh, or fowl being wrapped in plantain leaves and buried in a pit, which is lined with stones made hot by having had a roaring fire

343 thefts from /216/ the grain sheds are extremely
778 rare (22).

[171] 22. T.C. Hodson reports this about the Naga, The Naga Tribes of Manipur (London, 1911), p. 42, in conjunction with McCulloch.

342 The crudely built bamboo house (Plate VII, 2) has in front a veranda which is reached by a steep ladder; the roof extends over the former (23).

23. A short remark about the Karenni house by A. Fischer, Zeitschrift für Ethnologie /Journal for Ethnology/, Vol. 35 (1903), pp. 991 ff.; the typical veranda of the house which has been reproduced here is completely damaged.

The occupants remain here during the daytime, and here the women keep their weaver's looms and spinning equipment; sometimes one of those [534] large bronze drums (pasi), which the literature mentions so often hang here. They belong to the most highly prized possessions of the Karen, and represent a very substantial barter element for the purchase of wives and similar transactions. The interior of the house contains only one room. [354] In its center is the fireplace with a structure hanging over it. On a bamboo platform, which stands around the entire wall space, are dishes, baskets, etc. The sleeping accommodations, not separated from each other, are in the rear of the room. Ears of corn and millet spikes--the [273] latter are used as an ingredient in the brewing [251] of rice brandy, which plays an important part with all the mountain tribes and also the Shan-- hang from the roof rafters. In between, hang large pieces of pork.

31: Scherman--32 E-4 (no date) 1915 AP1 Burma
Karen AP7

342 The houses of the Padaung, another Karen tribe--1911: 8,516--are quite similar. The [301] Padaung women represent an amusing ethnographical parallel to the African Massai, with their solid heavy brass ornaments and their tremendous collars. Sometimes the Padaung form a village [621] community together with the Yimbaw-Karen (24)

24. About Yimbaw-Karen see UBG, I, 1, p. 524.

as in the villages of Naungswe near Mobye on the Nam Pilu. The place looked cleaner to me than the Karenni villages and their houses were better constructed (Plate VII, 3). A round awning covers the veranda; the single inside room is used for cooking, living, and sleeping. In [354] the center are two fireplaces which are sunk into the floor; on both sides are sleeping accommodations. Alongside the wall the floor is raised to form a low platform where vessels and all sorts of implements are kept. At the rear, to [514] the right, a bamboo screen, reaching half way to the ceiling, partitions off a kind of toilet which is an opening in the floor.

101 The Gaungto--(Sawng-tung-Zayein-) Karon--
161 1911: 4,981--belong to a tribal group where
582 more or less severe endogamic marriage rules limit the establishment of families, and this in turn has resulted in a steady decrease of the population. Consequently, one frequently finds in their villages a large number of old maids and bachelors who were unable to find suitable mates for themselves. For example, I counted in one little village, consisting only of six houses, not more than four married couples, and their families. In addition, there was one widow, and four girls and four bachelors who, because of lack of money or because of the marriage rules, had to remain single.

344 The bachelor house, a customary institution
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Akha AQ4 Karen AP7
Lahu AP13 Wa AP12

K 342 [354] etc. are offered as a sacrifice to the spirits. The fireplace in the center of the single inside room is sunken and rests on a structure made of four posts which rise from under the floor of the hut. Small bamboo pipes containing rice brandy are kept for the house spirits at the entrance to the hut, on the roof, and beneath the fireplace. A pig's skull, a pig's bladder, and a bundle of leaves, together with chicken bones which are used by all the mountain tribes for soothsaying, hang from the rafters. The piles under the house are joined together with crossbeams; the place is used at night as a stable for the buffaloes.

K [782] [776] K [787] K [231]

L 101 342 177 Of the tribes who live in the Southern Shan States, particularly in Kentung and the adjoining areas, the Lahu or Muhsö--1911: 18,103--and the kindred Kwi (26)--1911: 3,189--build

26. UBG I, 1 pp. 576 ff.

their houses either in the Shan style, or, sometimes in the style of the Wa or Yao; the Akha or Kaw (27) together with the AKo--1911: 37,300

A 342

27. Ibid., pp. 588 ff.

--have houses which are raised by low piles. Most of them have only one single overcrowded and neglected interior room.

W 101 Of more interest and importance are the Wa (28

28. Ibid., pp. 493 ff.; about village and house layouts, pp. 498 ff., 503 ff. Also G. Drage, A Few Notes on Wa (Rangoon, 1907), pp. 34 ff.

A few of the tribes of the "tame" Wa live in Kengtung, Manglun and the adjacent Shan regions --1911: 14,674. Some of them, after embracing